

SANCTISSIMI D. N. DOMINI  
*C L E M E N T I S*  
Divina Providentia  
P A P Æ XI.

Damnatio quamplurium Propositionum excerptarum ex Libro Gallico idiomate impresso, & in plures Tomos distributo, sub titulo: *Le Nouveau Testament en François, avec des reflexions morales sur chaque verset, &c.* A' Paris 1699; Ac aliter, *Abbrégé de la morale de l'Evangile, des Actes des Apostres, des Epistres de S. Paul, des Epistres Canoniques, & de l'Apocalypse, ou Pensées Chretiennes sur le Texte de ces Livres Sacrez, &c.* A' Paris 1693, & 1694.

Cum prohibitione ejusdem Libri, & aliorum quorumcumque in ejus defensionem tam hactenus editorum, quam in posterum edendorum.

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Romæ MDCCXIII.  
Typis Reverendæ Cameræ Apostolice.

103k

# THE CONSTITUTION Of his Holiness *Roma dicitur* Pope Clement XI.

Condemning

A great number of Propositions taken out  
of a Book Printed in French, and divided  
into several Tomes, with this Title: *The  
New Testament in French, with Moral  
Reflections upon each Verse, &c.* At Par-  
is, 1699. And otherwise; *An Abrida-  
ment of the Moral of the Gospel, of the Acts  
of the Apostles, the Epistles of St. Paul, the  
Canonical Epistles, and the Apocalyse: Or,  
Christian Thoughts upon the Text of these  
Sacred Books, &c.* At Paris 1603, and  
1694.

Together with

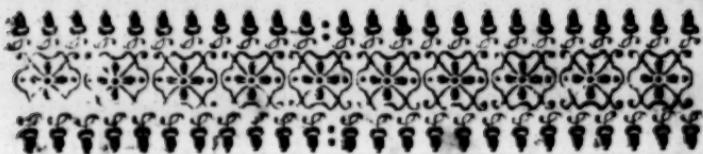
MVSEVM  
BRITAN-  
NICVM

His Holiness's Prohibition of the said Book, and of  
whatsoever others have hitherto, or shall for  
the future be put in Defence of it.

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At Rome, 1713.  
From the Printing House of the Camera  
Apostolica.

— 1 —



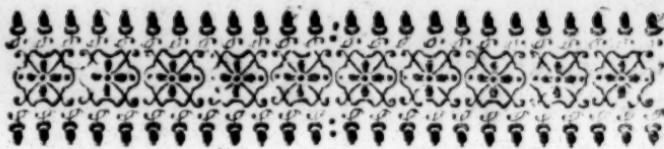
# CLEMENS EPISCOPUS

Servus Servorum Dei.

Universis Christi fidelibus salutem,  
& Apostolicam Benedictionem.



*NIGENITUS Dei filius pro  
nestra, & totius Mundi salute  
filius hominis factus, dum Dis-  
cipulos suos doctrinâ veritatis  
instrueret, universamque Eccle-  
siam suam in Apostolis erudiret,  
præsentia disponens, & futura prospiciens, præ-  
claro, ac saluberrimo documento Nos admonuit,  
ut attenderemus a falsis Prophetis, qui veniunt  
ad Nos in vestimentis Ovium; quorum nomine  
potissimum demonstrantur Magistri illi menda-  
ces, & in deceptione illusores, qui splendida  
pietatis specie prava dogmata latenter insinu-  
entes, introducunt sectas perditionis sub imagi-  
ne Sanctitatis; utque facilius incantis obrepant,  
quasi deponentes lupinam pellem, & sese Di-  
vine*



# S C L E M E N T B I S H O P,

Servant of the Servants of God.

*To all the Faithful of Christ, Greeting  
and Apostolical Benediction.*



HE only begotten Son of God, become the Son of Man for ours and the Salvation of the whole World, whilst he instructed his Disciples in the Doctrine of Truth, and in the Apostles taught his whole Church, ordering the present, and providing for things to come, deliver'd to us this most excellent and most wholesome Document, To beware of *false Prophets*, who come to us in Sheeps-cloathing: By which Name he chiefly points out to us, those lying Teachers, those deceitful Impostors, who under the specious colour of Piety, secretly instilling wicked Doctrine, by the fair appearance of a saintly outside, introduce pernicious Sects: And that they may with less suspicion win upon the Unwary, laying by, in a

*vinae Legis sententiis, velut quibusdam Ovium velleribus obvolventes, Sanctorum Scripturarum, adeoque etiam ipsius novi Testamenti verbis, quæ multipliciter in suam, aliorumque perditionem depravant, nequiter abutuntur: antiqui scilicet, à quo progeniti sunt, mendacii Parentis exemplo, ac magisterio edocti, nullam omnino esse ad fallendum expeditiorem viam, quam ut ubi nefarii erroris subintroductur fraudolentia, ibi divinorum verborum prætendatur autoritas.*

*His Nos verè divinis monitis instructi, ubi primum, non sine intimâ cordis nostri amaritudine, accepimus, Librum quemdam Gallico idiomate olim impressum, & in plures Tomos distributum, sub titulo ---- Le Nouveau Testament en Francois, avec des reflexions, morales sur chaque verset, &c. A' Paris 1699; Altero vero ---- Abregé de la morale de l'Evangile, des Actes des Apostres, des Epistres de S. Paul, des Epistres Canoniques, é de l'Apocalypse, ou Pensees Chretiennes sur le Texte de ces Livres Sacrez, &c. A' Paris 1693, & 1694 tametsi alias a Nobis damnatum, ac reverâ Catholicis veritatibus pravarum doctrinarum mendacia multifariam permiscentem, adhuc tamen tamquam ab omni errore immunem, à pluribus haberi, Christi fidelium manibus passim obtrudi, ac nonnullorum nova semper tentantium consilio, & operâ studiose nimis quaquaversum disseminari, etiam latinè redditum, ut perniciose institutionis contagium, si fieri possit, pertranseat de genic*

manner, the Wolf's Skin, and covering themselves with Sentences of the Divine Law, as a kind of Sheeps cloathing, they wickedly abuse the words of the Holy Scriptures, and even those of the *New Testament*, which they many ways falsify, to their own and others Perdition; being taught by the Example and Instructions of the old Father of Lies, their own Parent, That there is no way so proper to deceive by, as to pretend to the Authority of the Divine Word, when they would put their Wicked Errors upon us.

Forewarn'd by this truly Divine Admonition, when we understood to our great Grief, that a certain Book, Printed some time ago in French in several Volumes, under the Title of *The New Testament in French, with Moral Reflections upon each Verse, &c.* At Paris 1699. And otherwise : *An Abridgment of the Moral of the Gospel, of the Acts of the Apostles, the Epistles of St. Paul, the Canonical Epistles, and the Apocalypse: Or, Christian Thoughts upon the Text of these Sacred Books, &c.* At Paris 1693, and 1694. was still look'd upon by several as free from all Errors; was every where put into the Hands of the faithful, and by the unwearied pains of restless Spirits, always attempting something new, was industriously and vigorously dispers'd all over, and even turn'd into Latin, that the Contagion might be convey'd into all Nations, and to all People; notwithstanding it had been already condemn'd by us, as really containing Errors and unsound Doctrine, e-

gente in gentem, et de Regno ad populum alterum: versutis hujusmodi seductionibus, atque fallaciis creditum Nobis Dominicum Gregem in viam perditionis sensim abduci summo-pere doluimus: Adeoque Pastoralis non minus curæ nostræ stimulis, quam frequentibus Orthodoxæ Fidei Zelatorum querelis, maxime vero complurium Venerabilium Fratrum, præsertim Galliæ Episcoporum, literis, ac precibus excitati, gliscenti morbo, qui etiam aliquando posset in deteriora queque prorovere, validiori aliquo remedio obviam ire decrevimus.

Et quidem ad ipsam ingruentis mali causam providæ nostræ considerationis intuitum converentes, perspicue novimus summam hujusmodi Libri perniciem ideo potissimum progredi, et invalescere, quod eadem intus lateat, et velut improba furies, nonnisi secto ulcere foras erumpat; cum Liber ipse primo aspectu legentes specie quadam pietatis illiciat: molliti enim sunt sermones ejus super oleum: sed ipsi sunt jacula, & quidem intentio arcu ita ad nocendum parata, ut sagittent in obscuro rectes corde. Nihil propterea opportunius, aut salubrius præstari a Nobis posse arbitrati sumus, quam si fallacem Libri doctrinam generatim solummodo a Nobis hactenus indicatam, pluribus singillatim ex eo excerptis Propositionibus, distinctius, & aperius explicaremus, atque universis Christi fidelibus noxia Zizaniorum semina e medio Tritici, quo tegebantur, educta, velut ob oculos exponeremus. Ita nimirum

very where mixt with Catholick Truths: We were sensibly afflicted to see the Flock of Christ committed to our Charge, thus step by step seduced, and led away to Perdition. Whereupon stir'd up, as well with our own Pastoral Concern, as with the frequent Complaints of the zealous true Believers; but mostly with Letters and Petitions of several of our Venerable Brethren, especially the Bishops of *France*, we have resolved to make use of a more effectual Remedy, in order to put a stop to the Course of this spreading Contagion, which may otherwise in time increase to an extremity.

And now upon examining into the real Cause of this growing Evil, we have clearly discover'd, that all the Mischief of this Book takes its rise from, and owes its progress to its being conceal'd within; like the corrupted Matter of a fester'd Soar, which comes not forth, but by launcing the Ulcer: For upon the first Perusal, it easily deludes the Reader with a certain Species and Gloss of Piety; and its Periods are smooth and soft as Oyl; but they are really Darts, and ready pointed to wound the well meaning and right of Heart. We therefore judg'd, that nothing could be more proper, or more to the purpose on this occasion, than to expose the false Doctrine of the Book, not in general only, as we have done hiterto; but more distinctly by culling out particular Propositions, and laying them more fully open; so that the evil Seeds of the Cockle weeded out

nimirum denudatis, et quasi in proposito pos-  
suis, non uno quidem, aut altero, sed pluri-  
mis, gravissimisque, tum pridem damnatis,  
tum etiam nove adinventis erroribus, plane  
confidimus, benedicente Domino, fore ut omnes  
tandem aperta jam, manifestaque veritati ce-  
dere compellantur.

*Id ipsum maxime e re Catholica futurum,  
et sedandis praesertim in florentissimo Galliae  
Regno exortis ingeniorum varie opinantium,  
jamque in acerbiores scissuras protendentium  
dissidiis apprime proficuum : Conscientiarum  
denique tranquillitati perutile, et propemo-  
dum necessarium, non modo praefati Episcopi,  
sed et ipse in primis Charissimus in Christo  
Filius noster Ludovicus Francorum Rex  
Christianissimus, cuius eximium in tuenda  
Catholica Fidei puritate, extirpandise erro-  
ribus Zelum satis laudare non possumus, sa-  
pius Nobis est contestatus ; repetitis propterea  
vere piis, et Christianissimo Rege dignis offi-  
ciis, utque ardentibus votis a Nobis efflagi-  
tans, ut instanti animarum necessitati proleta-  
quantocius Apostolici censura Judicii consule-  
remus.*

*Hinc adspirante Domino, ejusque cœlesti ope  
confisi, salutare opus sedulo, diligenterque, ut  
rei magnitudo postulabat, aggressi sumus ; ac  
plurimas ex predicto Libro, juxta supra re-  
censitas*

of the Wheat, where they stood undiscern'd, may be expos'd to the view of all faithful Christians. And thus upon the detecting, not one or two, but many and most grievous Errors, as well condemn'd before, as since invented, we greatly confide, by the Blessing of God, that all will find themselves obliged to submit to Truth now set in so clear a Light.

That this Method will be of great Advantage to the Catholick concern, that it will conduce very much to heal all Divisions, especially in the most flourishing Kingdom of *France*, arising from Minds divided in Opinions, and looking as if they would still widen into greater Ruptures; in fine, that it will be very useful, and in a manner necessary for quieting of Consciences, not only the above named Bishops of *France*, but more particularly his most Christian Majesty himself, *Lewis King of France*, our most dear Son in Christ, whose unparallel'd Zeal in maintaining the Purity of the Catholick Faith, and extirpating Errors, we can never sufficiently praise, has often signify'd to us; for these Reasons requesting of us, with repeated Instances truly Pious, and worthy of the most Christian King, and with earnest Entreaties, that we would provide for the urgent Necessity of Souls, by passing our Apostolical Censure without delay.

Wherefore trusting in the Grace of God, and his heavenly Assistance, We undertook this useful Work with great diligence, and serious Application, as the weightiness of the

consitas respective editiones, fideliter extractas, & tum Gallico, tum Latino idiomate expressas Propositiones a compluribus in Sacra Theologia Magistris, primo quidem coram duobus ex Venerabilibus Fratribus nostris Sancta Romana Ecclesie Cardinalibus accurate discuti : deinde vero coram Nobis, adhibito etiam aliorum plurium Cardinalium consilio, quam maxima diligentia, ac maturitate, singul'arum insuper Propositionum cum ipsomet Libri textu exactissime facta collatione, pluries iteratis Congregationibus, expendi, & examinari mandavimus. Hujusmodi autem Propositiones sunt, que sequuntur, videlicet --

1. **Q**uid aliud remanet animæ, quæ Deum atque ipsius gratiam amisit, nisi peccatum, & peccati consecutiones, superba paupertas, & segnis indigentia, hoc est generalis impotentia ad laborem, ad orationem, & ad omne opus bonum ?
2. Jesu Christi gratia, principium efficax boni cujuscumque generis, necessaria est ad omne opus bonum ; absque illa, non solum nihil fit, sed nec fieri potest.
3. In vanum Domine præcipis, si tu ipse non das quod præcipis.
4. Ita Domine ; Omnia possibilia sunt ei, cui omnia possibilia facis, eadem operando in illo.
5. Quando Deus non emollit cor per inferiorem unctionem gratiæ suæ, exhortationes,

matter did require ; and commanded many Propositions, both in *Latin* and *French*, faithfully extracted out of the foremention'd Book, according to the above cited Editions, respectively, to be accurately discuss'd by a great many Masters of Divinity, first indeed in the Preleunce of two of our Venerable Brethren, Cardinals of the Holy Roman Church; then afterwards to be weigh'd with the utmost Diligence and Maturity, each Proposition being most exactly compared with the Text of the Book, in several repeated Congregations, in our own Presence, and with the Advice of several other Cardinals more. The Propositions are as follows.

1. **W**HAT else remains unto a Soul that has lost God and his Grace, but Sin, and the Consequences of Sin, proud Poverty, and sloathful Indigency, that is, an universal want of Power to Labour, to Pray, and to do any good Action ?
2. The Grace of Jesus Christ, the efficacious Principle of whatsoever kind of good, is necessary for every good Action ; without it, not only nothing is done, but neither can it be done:
3. You Command, O Lord, in vain, if you your self don't give what you Command.
4. Yes Lord ; all Things are possible to him, to whom you make 'em possible, by working the same in him.
5. When God does not soften the Heart by the interiour Unction of his Grace, Exhortati-  
ons

nes, & gratiæ exteriores non inserviunt, nisi ad illud magis obdurandum.

6. Discriumen inter Fœdus Judaicum, & Christianum est, quod in illo Deus exigit fugam peccati, & implementum legis a peccatore, relinquendo illum in sua impotentia: in isto vero Deus Peccatori dat, quod jubet, illum sua gratia purificando.

7. Quæ utilitas pro homine in veteri fœdere, in quo Deus illum reliquit ejus propriæ infirmitati, imponendo ipsa suam legem? Quæ vero felicitas non est admitti ad fœdus, in quo Deus nobis donat, quod petit a nobis?

8. Nos non pertinemus ad novum fœdus, nisi in quantum participes sumus ipsius novæ gratiæ, quæ operatur in nobis id quod Deus nobis præcipit.

9. Gratia Christi est gratia suprema, sine qua confiteri Christum nunquam possumus, & cum qua nunquam illum abnegamus.

10. Gratia est operatio manus Omnipotentiæ Dei, quam nihil impedire potest, aut retardare.

11. Gratia non est aliud, quam voluntas Omnipotentiæ Dei, jubentis, & facientis quod jubet.

12. Quando Deus vult salvare animam, quocumque tempore, quocumque loco effectus indubitabilis sequitur voluntatem Dei.

13. Quando Deus vult animam salvam facere, & eam tangit interiori gratiæ suæ manu, nulla voluntas humana ei resistit.

14. Quan-

tions and exteriour Graces, serve for nothing but to burden it the more.

6. The difference between the Covenant with the Jews, and that with the Christians, is, that in the former God exacts from a Sinner the avoiding of Sin, and the fulfilling of the Law, whilst he leaves him in his want of Power; but in the latter, God gives to a Sinner, what he commands, by purifying him with his Grace.

7. What Advantage is there for a Man in the old Covenant, wherein God, imposing his Law upon him, has left him to his own weakness? but what Happiness, is there not in being admitted to a Covenant, wherein God gives unto us what he demands of us?

8. We don't belong to the new Covenant, but in as much as we are Partakers of his new Grace, which works in us that which God commands us to do.

9. The Grace of Christ is a Sovereign Grace, without which we can never confess Christ, and with which we never deny him.

10. Grace is the Operation of the Omnipotent Hand of God, which nothing can hinder or retard.

11. Grace is nothing else but the Will of Almighty God, commanding and doing what he commands.

12. When God will save a Soul, the undoubted Effect follows the Will of God, in whatsoever time, in whatsoever place.

13. When God will save a Soul, and touches it with the exteriour Hand of his Grace, no human Will resists him.

14. Quantumcunque remotus a salute sit Peccator obstinatus, quando Jesus se ei videndum exhibet lumine salutari suæ gratiæ, oportet, ut se dedat, accurrat, sese humiliet, & adoret Salvatorem suum.

15. Quando Deus mandatum suum, & suam æternam locutionem comitatur unctione sui Spiritus, & interiori vi gratiæ suæ, operatur illa in corde obedientium, quam petit.

16. Nullæ sunt illecebræ, quæ non cedant illecebris gratiæ, quia nihil resistit Omnipotenti.

17. Gratia est vox illa Patris, quæ homines interius docet, ac eos venire facit ad Jesum Christum; quicumque ad eum non venit, postquam audivit vocem exteriorem Filii, nullatenus est doctus a Patre.

18. Semen verbi, quod manus Dei irrigat, semper affert fructum suum.

19. Dei gratia nihil aliud est, quam ejus omnipotens voluntas: hæc est idea, quam Deus ipse nobis tradit in omnibus suis Scripturis

20. Vera gratiæ idea est, quod Deus vult sibi a nobis obediri, & obeditur; imperat, & omnia fiunt; loquitur tanquam Dominus, & omnia sibi submissa sunt.

21. Gratia Jesu Christi est gratia fortis, potens, suprema, invincibilis, utpote quæ est operatio voluntatis Omnipotentis, sequeja, &

14. How remote soever an obstinate Sinner is from Salvation, when Jesus exposes himself to his sight by the wholesome Light of his Grace, he needs must yield himself, approach with speed, humble himself, and adore his Saviour.

15. When God accompanies his Command and his eternal Speech with the Unction of his Spirit, and the inward force of his Grace; it works in the Heart the Obedience which he demands.

16. There are no Charms that yield not to those of Grace, because nothing resists the Almighty.

17. Grace is that Voice of the Father, which teaches Men inwardly, and makes 'em come to Jesus Christ; whosoever does not come to him, after he has heard the exterior Voice of the Son, was no wise taught by the Father.

18. The Seed of the Word, which the Hand of God waters, does always bring forth its Fruit.

19. The Grace of God is nothing else but his Omnipotent Will: This is the Idea which God himself gives us in all his Scriptures.

20. The true Idea of Grace is, that God will be obey'd by us, and is obey'd; that he commands, and all things are done; that he speaks as Lord, and all things are subject to him.

21. The Grace of Jesus Christ is a strong, powerful, sovereign, invincible Grace, as being the Operation of an Omnipotent Will, the Sequel and Imitation of the Operation of God,

& imitatio operationis Dei incarnantis, & resuscitantis Filium suum.

22. Concordia omnipotentis operationis Dei in corde hominis, cum libero ipsius voluntatis consensu, demonstratur illico nobis, in Incarnatione, veluti fonte, atque Archetypo omnium aliarum operationum misericordiae & gratiae, quae omnes ita gratuitae, atque ita dependentes a Deo sunt, sicut ipsa originalis operatio.

23. Deus ipse nobis ideam tradidit omnipotentis operationis suae gratiae, eam significans per illam, qua Creaturas ex nihilo producit, & mortuis reddit vitam.

24. Justa idea, quam Centurio habet de Omnipotentia Dei, & Jesu Christi, in sanandis corporibus solo motu suae voluntatis, est imago ideae, quae haberi debet de omnipotentiæ suae gratiae in sanandis animabus a cupiditate.

25. Deus illuminat animam, & eam sanat & que ac corpus, sola sua voluntate; jubet, & ipso obtemperat.

26. Nullæ dantur gratiae, nisi per Fidem.

27. Fides est prima gratia, & fons omnium aliarum.

28. Prima gratia, quam Deus concedit Peccatori, est peccatorum remissio.

29. Extra Ecclesiam nulla conceditur gratia.

30. Omnes, quos Deus vult salvare per Christum, salvantur infallibiliter.

31. Desideria Christi semper habent suum effectum; pacem intimo cordium infert, quando eis illam optat.

32. Jesus

*making his Son Man, and raising him from the dead.*

22. *The Agreement between the Omnipotent Operation of God in the Heart of Man, and the free Consent of his Will, does presently appear to us in the Incarnation, as in the Source and first Pattern of all other Operations of Mercy and Grace; all which do proceed as undue, and depend upon God as much as this very Original Operation.*

23. *God himself has given us an Idea of the Omnipotent Operation of his grace, notifying it by th.it, whereby he makes Creatures out of nothing, and restores life unto the dead.*

24. *The true Idea which the Centurion has of the Omnipotence of God and Jesus Christ, in healing Bodies by the sole motion of his Will, is the likeness of the Idea, which must be fram'd of the Omnipotence of his grace, in curing Souls of Concupiscence.*

25. *God enlightens the Soul, and heals her as well as the Body with his Will alone; he commands, and is obey'd.*

26. *No Graces are given by but Faith.*

27. *Faith is the first Grace and the Fountain of all others.*

28. *The first Grace which God grants to a Sinner, is the Remission of his Sins.*

29. *Out of the Church no Grace is granted.*

30. *All those whom God's Will is to save through Christ, are infallibly sav'd.*

31. *The Desires of Christ have always their Effect; he causes Peace in the bottom of Hearts, when he wishes it to 'em.*

32. **Iesu Christus** se morti tradidit ad liberandum pro semper suo sanguine Primo-genitos, id est **Electos**, de manu Angeli extermimatoris.

33. Proh quantum oportet bonis terrenis, & sibimetipſi renuntiaſſe, ad hoc ut quis fiduciam habeat ſibi, ut ita dicam, appropriandi Christum Iesum, ejus amorem, mortem, & mysteria, ut facit Sanctus Paulus dicens: Qui dilexit me, & tradidit ſemetipſum pro me.

34. Gratia Adami non producebat niſi merita humana.

35. Gratia Adami eſt ſequela creationis, & erat debita naturae ſanæ & integræ.

36. Differentia eſſentialis inter gratiam Adami, & ſtatus innocentiae, ac gratiam Christianam eſt, quod primam unuſquisque in propria persona recepiſſet: iſta vero non recipitur, niſi in Persona Iesu Christi reſuſtitati, cui nos uniti ſumus.

37. Gratia Adami, ſanctificando illum in ſemetipſo, erat illi proportionata: Gratia Christiana nos ſanctificando in Iesu Christo, eſt omnipotens, & digna Filio Dei.

38. Peccator non eſt liber, niſi ad malum, ſine gratia Liberatoris.

39. Voluntas, quam gratia non prævenit, nihiſ habet luminis, niſi ad aberrandum; ardoris, niſi ad ſe præcipitandum; virium, niſi ad ſe vulnerandum; Eſt capax omnis mali, & incapax ad omne bonum.

32. Jesus Christ deliver'd himself to Death, to free for ever by his Blood the first begotten, that is, the Elect, from the Hand of the exterminating Angel.

33. O how much must one have renounced earthly Goods and ones self, to conceive the assurance of appropriating, as I may say, to ones self, Christ Jesus, his Love, Death, and Mysteries ; as St. Paul does, when he says, Who lov'd me, and deliver'd himself for me.

34. The Grace of Adam produced none but human Merits.

35. The Grace of Adam is the Consequence of the Creation, and was due to Nature when found and entire.

36. The essential difference between the Grace of Adam, and of the State of Innocency and Christian Grace, is, that every one had receiv'd the former in his own Person ; but the latter is not receiv'd otherwise, than in the Person of Jesus Christ resuscitated, to whom we are united.

37. The Grace of Adam, by sanctifying him in himself, was proportion'd to him : Christian Grace, by sanctifying us in Jesus Christ, is omnipotent and worthy of the Son of God.

38. A Sinner has no Free-will but to do evil, without the Grace of the deliverer.

39. The Will which is not prevented by Grace, has no light but to go astray, no earnest desire but to throw it self headlong ; no strength but to wound it self ; its capable of all evil, and incapable of all good.

40. Sine gratia nihil amare possumus, nisi ad nostram condemnationem:

41. Omnis cognitio Dei, etiam naturalis, etiam in Philosophis Ethniciis, non potest venire, nisi a Deo, & sine gratia non producit, nisi præsumptionem, vanitatem, & oppositionem ad ipsum Deum, loco affectuum adorationis, gratitudinis, & amoris.

42. Sola gratia Christi reddit hominem aptum ad Sacrificium Fidei; sine hoc nihil, nisi impuritas; nihil, nisi indignitas.

43. Primus effectus gratiæ baptismalis est facere, ut moriamur peccato; adeo ut spiritus, cor, sensus non habeant plus vitæ pro peccato, quam homo mortuus habeat pro rebus Mundi.

44. Nod sunt, nisi duo amores, unde voluntiones, & actiones omnes nostræ nascuntur; Amor Dei, qui omnia agit propter Deum, quemque Deus remuneratur; & Amor, quo nos ipsos, ac Mundum diligimus, qui quod ad Deum referendum est, non refert, & propter hoc ipsum fit malus.

45. Amore Dei in corde Peccatorum non amplius regnante, necesse est, ut in eo carnalis regnet cupiditas, omnesque actiones ejus corrumpat.

46. Cupiditas, aut Charitas, usum sensuum bonum, vel malum faciunt.

47. Obedientia legis profluere debet ex fonte; & hic fons est Charitas. Quando Dei amor est illius principium interius, & Dei gloria ejus finis, tunc purum est, quod appetet

40. Without Grace we can love nothing but to our Cendemnation.

41. All knowledge of God, even Natural, even in Pagan Philosophers, can't come but from God, and without Grace produces nothing but Presumption, Vanity, and Opposition to God himself, instead of Affections of Adoration, Gratitude and Love.

42. The Grace of Christ alone makes a Man fit for the Sacrifice of Faith; without this Sacrifice there is nothing but impurity, nothing but unworthiness.

43. The first effect of baptismal Grace is to make us die to Sin; so that the Spirit, Heart, Sense have no more Life for Sin, than a dead Man has for the things of this World.

44. There are but two Loves, from whence the Operations of the Will, and all our Actions proceed; the Love of God, which does all things for God, and which God rewards; and the Love we bear our selves and the World, which does not refer to God, what ought to be referr'd to him, and for this very Reason is bad.

45 When the Love of God reigns no more in the Heart of Sinners, carnal Concupiscence necessarily reigns therein, and corrupts all its Actions.

46. Concupiscence, or Charity make the use of the Senses good or evil.

47. Obedience to the Law must flow from some Source, and the Source is Charity. When the Love of God is the inward Principle, and the Glory of God the End thereof, then that which

paret exterius ; aloquin non est, nisi hypocrisis, aut falsa justitia.

48. Quid aliud esse possumus, nisi tenebræ, nisi aberratio, & nisi peccatum sine Fidei lumine, sine Christo, & sine Charitate ?

49. Ut nullum peccatum est sine amore nostri, ita nullum est opus bonum sine amore Dei.

50. Frustra clamamus ad Deum, Pater mihi : Si spiritus Charitatis non est ille, qui clamat.

51. Fides justificat, quando operatur ; sed ipsa non operatur, nisi per Charitatem.

52. Omnia alia salutis media continentur in fide, tanquam in suo germine, & semine ; Sed hæc fides non est absque amore, et fiducia.

53. Sola Charitas Christiano modo facit [actiones Christianas] per relationem ad Deum, & Jesum Christum.

54. Sola Charitas est, quæ Deo loquitur, eam solam Deus audit.

55. Deus non coronat, nisi Charitatem, qui currit ex alio impulso, et ex alio motivo, in vanum currit.

56. Deus non remunerat nisi Charitatem, quoniam charitas sola Deum honorat.

57. Totum deest Peccatori, quando ei deest spes, et non est spes in Deo, ubi non est amor Dei.

58. Nec Deus est, nec Religio, ubi non est Charitas.

59. Oratio Impiorum est novum peccatum, et quod Deus illis concedit, est novum in eos judicium.

60. Si

which appears outwardly, is pure ; otherwise  
'tis nothing but Hypocrisie or false Justice.

48. What can we be else but darkness, but  
wanderers, but sin, without the light of Faith,  
without Christ, and without Charity ?

49. As there is no Sin without the Love of  
our selves, so there is no good Work without the  
Love of God.

50. We cry in vain to God, my Father ; un-  
less it be the Spirit of Charity that cries.

51. Faith justifies when it works ; but it does  
not work, except by Charity.

52. All other means of Salvation are con-  
tain'd in Faith, as in their Bud and Seed,  
but this Faith is not without Love and Confi-  
dence.

53. Charity alone does (Christian Actions)  
in a Christian way, with relation to God and  
Jesus Christ.

54. 'Tis Charity alone that speaks to God,  
God hears it alone.

55. God crowns nothing but Charity, he that  
runs with any other impulse, or upon any other  
Motive, runs in vain.

56. God Rewards nothing but Charity, be-  
cause Charity alone honours God.

57. All is wanting to the Sinner, when hope  
is wanting to him, and there is no hope in God,  
where there is no love of God.

58. There is neither God nor Religion, where  
there is no Charity.

59. The Prayer of the wicked is a new Sin,  
and what God grants to 'em, is a new Judg-  
ment upon 'em.

60. Si solus supplicii timor animat pœnitentiam, quo hæc est magis violenta, eo magis dicit ad desperationem.

61. Timor non nisi manum cohibet, cor autem tamdiu peccato addicitur, quamdiu ab amore justitiae non ducitur.

62. Qui a malo non abstinet, nisi timore pœnæ, illud committit in corde suo, & jam est Reus coram Deo.

63. Baptizatus adhuc est sub lege sicut iudeus, si legem non adimpleat, aut adimpleat ex solo timore.

64. Sub maledicto legis, numquam fit bonum, quia peccatur sive faciendo malum, sive illud non nisi ob timorem evitando.

65. Moyses, Prophetæ, Sacerdotes, & Doctores legis mortui sunt absque eo quod ullum Deo dederint filium, cum non efficerint nisi mancipia per timorem.

66. Qui vult Deo appropinquare, nec debet ad ipsum venire cum brutalibus passionibus, neque adduci per instinctum naturalem, aut per timorem, sicuti Bestiæ, sed per fidem, & per amorem sicuti filii.

67. Timor servilis non sibi repræsentat Deum, nisi ut Dominum durum, imperiosum, injustum, intractabilem.

68. Dei Bonitas abreviavit viam salutis claudendo totum in Fide, & precibus

69. Fides, usus, augmentum, et præmium Fidei, totum est donum puræ liberalitatis Dei.

70. Nun-

60. If fear of Punishment be the only Motive of Repentance; the more vehement the Repentance is, the more it leads to Despair.

61. Fear stops the Hand alone, but the Heart is addicted to Sin, as long as it is not led by the love of Justice.

62. He that refrains from Sin only for fear of Pain, commits it in his Heart, and is already guilty before God.

63. A Person baptiz'd is yet under the Law like a Jew, if he does not fulfill the Law, or fulfills it only out of Fear.

64. Under the Curse of the Law, no good is ever done, because one sins both by doing evil, and by avoiding it purely for Fear.

65. Moses, the Prophets, the Priests and Doctors of the Law, dy'd without having made any one a Child of God, since they only made Slaves by Fear.

66. He that will approach unto God, must not come to him with brutal Passions, nor be led by a natural Instinct, or by Fear, like Beasts; but by Faith and by Love, like Children.

67. Servile Fear does not apprehend God, but as a harsh, imperious, unjust and untractable Lord.

68. The Goodness of God has abridg'd the Way of Salvation, by including it all in Faith and Prayers.

69. Faith, the Practice, Increase and Reward of Faith, are all a Gift of the meer Liberality of God.

70. Numquam Deus affligit innocentes, & afflictiones semper serviunt, vel ad puniendum peccatum, vel ad purificandum Peccatorem.

71. Homo ob sui conservationem potest sese dispensare ab ea lege, quam Deus condidit propter ejus utilitatem.

72. Nota Ecclesiæ Christianæ est quod sit Catholica, comprehendens, & omnes Angelos Cæli, & omnes Electos, & justos terræ, & omnium Sæculorum.

73. Quid est Ecclesia nisi cœtus Filiorum Dei manentium, in ejus sinu, adoptatorum in Christo, subsistentium in ejus persona, redemptorum ejus sanguine, viventium ejus spiritu, agentium per ejus gratiam, & expectantium gratiam futuri Sæculi.

74. Ecclesia, sive integer Christus Incarnatum Verbum habet ut Caput, omnes vero Sanctos ut membra.

75. Ecclesia est unus solus homo, compositus ex pluribus membris, quorum Christus est Caput, vita, subsistentia, & persona; Unus solus Christus, compositus ex pluribus Sanctis, quorum est Sanctificator.

76. Nihil spatiiosius Ecclesia Dei, quia omnes Electi, & Justi omnium Sæculorum illam componunt.

77. Qui non ducit vitam dignam Filio Dei, & membro Christi, cessat interius habere Deum pro Patre, & Christum pro Capite.

78. Separatur quis à Populo Electo, cuius figura fuit Populus Judaicus & Caput est Jesus Christus' tam non vivendo secundum

Evan-

70. God never afflicts the innocent, and Afflictions always serve either to punish Sin, or to purifie the Sinner.

71. Man for his own preservation can dispense with himself in that Law, which God has made for his profit.

72. A mark of the Christian Church is to be Catholick; since it comprehends all the Angels of Heaven, all the Elect and Just of the Earth, and of all Ages.

73. What is the Church, but a Congregation of the Children of God remaining in his Bosom, adopted in Christ, subsisting in his Person, redeemed with his Blood, living with his Spirit, acting by his Grace, and expecting the Grace of the World to come.

74. The Church or entire Christ, has the incarnate word for her Head, but all the Saints for her Members.

75. The Church is one sole Man, compos'd of many Members, whereof Christ is the Head, Life, Subsistence, and Person; one Christ alone compos'd of many Saints, of whom he's the Sanctifier.

76. There is nothing more spacious than the Church, because all the Elect and Just of all Ages compose it.

77. He that does not lead a Life worthy of a Son of God, and Member of Christ, ceases to have inwardly God for his Father, and Christ for his Head.

78. A Person is cut off from the chosen People, of whom the Jewish People was a Figure, and Jesus Christ is the Head, as well by not

**E**vangelium, quam non credendo Evangelio.

79. Utile & necessarium est omni tempore, omni loco, & omni personarum generi studere, & cognoscere spiritum, Pietatem, & Mysteria Sacræ Scripturæ.

80. Lectio Sacræ Scripturæ est pro omnibus.

81. Obscuritas Sancta Verbi Dei non est Laicis ratio dispensandi se ipsos ab ejus lectione.

82. Dies Dominicus à Christianis debet sanctificari lectionibus pietatis, & super omnia Sanctorum Scripturarum Damnosum est velle Christianum ab hac lectione retrahere.

83. Est illusio sibi persuadere, quod notitia Mysteriorum Religionis non debeat communicari fæminis lectione Sacrorum librorum. Non ex fæminarum simplicitate, sed ex superba Virorum scientia, ortus est scripturarum abusus, & natae sunt hæreses.

84. Abripere è Christianorum manibus novum Testamentum, seu eis illud clausum tenere, auferendo eis modum illud intelligendi, est illis Christi os obturare.

85. Interdicere Christianis lectionem Sacræ Scripturæ, præsertim Evangelii, est interdicere usum luminis filii lucis, & facere ut patiantur speciem quandam excommunicationis.

86. Eripere simplici Populo hoc solatium, jungendi vocem suam voci totius Ecclesiæ, est

living according to the Gospel, as by not believing the Gospel.

79. 'Tis profitable and necessary in all times, all places, and for all sorts of Persons, to study and know the Spirit, Piety, and Mysteries of the Holy Scripture.

80. The reading of the Holy Scripture is for all.

81. The sacred obscurity of the Word of God is no reason for the Laity to dispense with themselves in the Obligation of reading it.

82. The Lord's Day must be sanctify'd by Christians, with the reading of pious Books, and above all, of the Holy Scriptures. It's prejudicial to think of withdrawing a Christian from the reading hereof.

83. Its an Illusion to persuade one self, that the Knowledge of the Mysteries of Religion, must not be imparted to Women by the reading of the sacred Books. The abuse of Scripture and Heresies are not sprung from the Simplicity of Women, but from the proud Knowledge of Men.

84. To snatch the New Testament out of the Hands of Christians, or to keep it shut unto 'em, by depriving 'em of the Means of understanding it, is to shut unto 'em the Mouth of Christ.

85. To forbid Christians the reading of the Holy Scripture, especially of the Gospel, is to forbid the use of Light to the Children of Light, and to make them suffer a sort of Excommunication.

86. To deprive the ignorant People of this comfort of joining their Voice with the Voice

est usus contrarius praxi Apostolicæ, & intentioni Dei.

87. Modus plenus sapientia, lumine, & Charitate, est dare animabus tempus portandi cum humilitate, & sentiendi statum peccati, petenti spiritum pœnitentiae, & contritionis, & incipiendi, ad minus, satisfacere justitiae Dei, antequam reconcilientur.

88. Ignoramus quid sit peccatum & vera pœnitentia, quando volumus statim restitui possessioni bonorum illorum, quibus nos peccatum spoliavit, & detrectamus separationis istius ferre confusionem.

89. Quartus decimus gradus conversionis Peccatores est, quod, cum sit jam reconciliatus, habet jus assistendi Sacrificio Ecclesiae.

90. Ecclesia authoritatem excommunicandi habet, ut eam exerceat per primos Pastores de consensu, saltem præsumpto, totius Corporis.

91. Excommunicationis injustæ metus, nunquam debet nos impedire ab implendo debito nostro: Nunquam eximus ab Ecclesia, etiam quando hominum nequitia videmur ab ea expulsi, quando Deo, Jesu Christo, atque ipsi Ecclesiæ per Charitatem affixi sumus.

92. Pati potius in pace excommunicationem, & anathema injustum, quam prodere veritatem, est imitari Sanctum Paulum: Tantum abest, ut sit erigere se contra authoritatem, aut scindere unitatem.

93. Jesus quandoque sanat vulnera, quæ præcepit Primorum Pastorum festinatio infligit,

the Church, is a Custom contrary to the Practice of the Apostles, and the design of God.

87. 'Tis a method full of Wisdom, Light and Charity, to give to Souls a time of bearing with Humility, and feeling the State of Sin, of asking the Spirit of Penance, and of Contrition, and of beginning at least to satisfie the Justice of God before they are reconcil'd.

88. We know not what Sin and true Penance are, when we desire to be presently restor'd to the possession of those Goods whereof Sin has strip'd us, and refuse to suffer the shame of this separation.

89. The fourteenth degree of the Conversion of a Sinner is, that being now reconcil'd, he has a right to be present at the Sacrifice of the Church.

90. The Church has Authority to Excommunicate; so as to exercise her Power by means of the chief Pastors, with the consent, at least presum'd, of the whole Body.

91. The fear of an unjust Excommunication must never hinder us from fulfilling our Duty: We never leave the Church, even when we seem to be driven out of it by the Malice of Men, as long as we are linked by Charity to God, Jesus Christ, and the Church it self.

92. To suffer peaceably an unjust Excommunication and Curse, rather than betray Truth, is to imitate St. Paul: So far it is from rising up against Authority, or breaking Unity.

93. Jesus sometimes heals the Wounds, which the over hastynes of the chief Pastors does inflict, without any command of his: Jesus restores

**git, sine ipsius mandato ; Jesus restituit, quod ipsi inconsiderato zelo rescindunt.**

**94. Nihil pejorem de Ecclesia opinionem ingerit ejus inimicis, quam videre illic dominatum exerceri supra fidem fidelium, & foveri divisiones propter res, quæ nec fidem lædant, nec mores.**

**95. Veritates eo devenerunt, ut fint lingua quasi peregrina plerisque Christianis, & modus eas prædicandi est veluti idioma incognitum : adeo remotus est a simplicitate Apostolorum, & supra communem captum fidelium ; neque satis advertitur, quod hic defectus sit unum ex signis maxime sensibilibus senectutis Ecclesiæ, & iræ Dei in Filios suos.**

**96. Deus permittit, ut omnes Potestates fint contrariæ Præparatoribus veritatis, ut ejus victoria attribui non possit, nisi Divinæ gratiæ.**

**97. Nimis sæpe contingit membra illa, quæ magnis sancte, ac magis stricte unita Ecclesiæ sunt, respici, atque tractari tanquam indigna ut sint in Ecclesia, vel tanquam ab ea separata ; sed Justus vivit ex fide, & non ex opinione hominum.**

**98. Status persecutionis et pœnarum, quas quis tolerat, tanquam hæreticus, flagitosus, et impius, ultima plerumque probatio est, & maxime meritoria, utpote quæ facit hominem magis conformem Jesu Christo.**

**99. Pervicacia, præventio, obstinatio in nolendo, aut aliquid examinare, aut agnoscere se suisse deceptum, mutant quotidie quoad**

stores to its former State, what they cut off by an inconsiderate Zeal.

94. Nothing gives a worse Opinion of the Church to her Enemies, than to see therein the practice of domineering over the faith of Believers, and the fomenting of Divisions, for things which prejudice neither Faith nor Manners.

95. Truths are come to the point of being like a foreign Language to most Christians, and the manner of preaching 'em is like an unknown Tongue. So remote is it from the Plain way of the Apostles, and so much above the common Capacity of the faithful; nor is there sufficient notice taken, that this defect is one of the most perceptible Signs of the old Age of the Church, and of the Anger of God against his Children.

96. God permits all Powers to oppose the Preachers of Truth, that its Victory may not be attributed, but to Divine Grace.

97. It happens too often, that those Members which are united to the Church with greater Sanctity, and a stricter tye, are look'd upon and treated as unworthy of being in the Church; or as if they were cut off from her; but she just Man lives by Faith, and not by the Opinion of Men.

98. The State of Persecution and Penalties, which one suffers as a Heretick, a Vilain, and a wicked Man, is commonly the last Tryal, and the most Meritorious, as making one more conformable to Jesus Christ.

99. Stiffness in Opinion, prevention, obstinacy in refusing to examine things, or to own ones mistake, daily, in regard of many, do change into

quoad multos in odorem mortis id, quod Deus in sua Ecclesia posuit, ut in ea esset odor vitæ, V. G. bonos libros, instructiones, sancta exempla, &c.

100. Tempus deplorabile, quo creditur honorari Deus, persequendo veritatem, ejusque discipulos. Tempus hoc advenit — Haberi, & tractri a Religionis Ministris, tanquam impium, & indignum omni commercio cum Deo, tanquam membrum putridum, capax corrumpendi omnia in societate Sanctorum, est hominibus piis morte corporis mors terribilior. Frustra quis sibi blanditur de suarum intentionum puritate, & Zelo quodam Religionis, persequendo flamma, ferroque viros probos, si propria passione est excæcatus, aut abreptus aliena, propterea quod nihil vult examinare. Frequenter credimus sacrificare Deo Impium, & sacrificamus Diabolo Dei Servum.

101. Nihil spiritui Dei, & doctrinæ Jesu Christi magis opponitur, quam communia facere juramenta in Ecclesia, quia hoc est multiplicare occasiones pejerandi, laqueos tendere infirmis, & Idiotis, & efficere, ut nomen, & veritas Dei aliquando deserviant consilio Impiorum.

*Auditis itaque tum voce, tum scripto Nobis exhibitis prefatorum Cardinalium, aliorumque Theologorum suffragiis, divinique in primis luminis, privatis ad eum finem, publicisque etiam indictis precibus, implorato praesidio; omnes et singulas Propositiones praesertim, tanquam falsas, captiosas, male sonantes, pia- rum*

into the Odour of Death, what God has given to his Church, to be therein an Odour of Life, as good Books, Instructions, holy Examples, &c.

100. The deplorable time, wherein God is thought to be honoured, by persecuting Truth, and its Disciples. This time is come — To be accounted and treated by the Ministers of Religion, as a wicked Person, and unworthy of all Commerce with God; as a rotten Member, capable of causing an universal corruption in the company of holy People, is to pious Men a death more terrible than the death of the Body. In vain does a Person flatter himself with the purity of his Intentions, and a certain Zeal for Religion, by persecuting good People with Fire and Sword, if he's blinded with his own Passions, or carry'd away with those of others, because he'll examine nothing. We often think to sacrifice a wicked Man to God, and we sacrifice a Servant of God to the Devil.

101. Nothing is more opposite to the Spirit of God, and the Doctrine of Jesus Christ, than to make Oaths common in the Church, because this is multiplying occasions of Perjury, laying Snares for the Weak and Idiots, and making the Name and Truth of God serve now and then the Design of the Wicked.

Wherefore having heard the Judgment of the Cardinals, and other Divines aforesaid, which they deliver'd to us both in Word and Writings, and having specially implor'd the Assistance of Divine Light, by appointing private, and also publick Prayers for that End: We do, by this our unalterable Constitution, declare

rum aurium offensivas, scandalosas, pernicio-  
sas, timerarias, Ecclesiae, & ejus praxi inju-  
riosas, neque in Ecclesiam solum, sed etiam  
in Potestates seculi contumeliosas, seditionas,  
impias, blasphemias, suspectas de hæresi, ac  
heresim ipsam sapientes, nec non hæreticis, &  
heresibus, ac etiam schismati faventes, erro-  
neas, hæresi proximas, pluries damnatas, ac  
demum etiam hæreticas, variasque hæreses, &  
potissimum illas, que in famosis Fansemii pro-  
positionibus, & quidem in eo sensu, in quo ha-  
damnatae fuerunt, acceptis, continentur, ma-  
nifeste innovantes, respective, hæc nostra per-  
petuo valitura Constitutione declaramus, dam-  
namus, & reprobamus.

Mandantes omnibus utriusque sexus Christi  
fidelibus, ne de dictis Propositionibus sentire,  
docere, prædicare aliter præsumant, quam in  
hac eadem Nostra Constitutione continetur;  
ita ut quicumque illas, vel illarum aliquam  
conjunctim, vel divisiim docuerit, defenderit,  
ediderit, aut de eis, etiam disputative, publice,  
aut privatim tractaverit, nisi forsan impugnan-  
do, Ecclesiasticis censuris, aliisque contra simi-  
lia perpetrantes a Jure statutis pœnis ipso facto,  
absque alia declaratione subjaceat.

Cœterum per expressum prefatarum Propo-  
sitionum reprobationem alia in eodem Libro  
contenta nullatenus approbare intendimus;  
cum præsertim in decursu examinis complures  
alias in eo deprehenderimus propositiones illis,  
qua, ut supra, damnatae fuerint, consimiles,

declare, condemn and reject respectively, all and every one of the Propositions aforesaid, as false, captious, sounding ill in, and offensive to pious Ears; scandalous, pernicious, rash, injurious to the Church and her Practice, contumelious, not only to the Church, but also to the State; Teditious, wicked, blasphemous, suspected of Heresie, and favouring of Heresie, and also favouring Hereticks, Heresies and Schism too, erroneous, bordering on Heresie, often condemn'd, and in fine, also Heretical, and notoriously reviving several Heresies, and chiefly those which are contained in the infamous Propositions of *Jansenius*, and even taken in that Sense, those Propositions were condemned in.

Commanding all the Faithful of both Sexes, that they presume not to hold, teach, or preach otherwise, concerning these Propositions, than is contain'd in this same our Constitution: Insomuch that whosoever shall teach, defend, publish them, or any of them, jointly or severally; or shall treat of them, even by way of dispute, publickly or privately, (unles to impugn them) shall, *ipso facto*, without any other Declaration, incur the Church Censures, and be obnoxious to the other Penalties appointed by the Law against such Delinquents.

However, it is in no wise our Intenti-  
on, by this express Condemnation of the Pro-  
positions aforesaid, to approve in any manner  
other things contained in the same Book;  
especially, because in the progress of the  
Examination of it, we found in it several o-

& affines, iisdemque erroribus imbutas: nec  
sane paucas sub imaginario quodam, veluti  
grassantis hodie persecutienis obtentu, inobedi-  
entiam, et perversitatem nutrientes, easque  
falso Christianæ patientie nomine prædicant-  
es; quas propterea singulatim recensere, &  
nimis longum esse duximus, & minime ne-  
cessarium; ac demum, quod intolerabilius  
est, Sacrum ipsum novi Testamenti Textum  
damnabiliter vitiatum compererimus, & al-  
teri dudum reprobata versioni Gallicæ Mon-  
tensi in multis conformem: a vulgata vero  
editione, quæ tot Seculorum usu in Ecclesia  
probata est, atque ab Orthodovis omnibus  
pro authentica haberi debet, multipliciter  
discrepantem, & aberrantem, pluriesque in  
alienos, exoticos, ac saepe noxios sensus,  
non sine maxima perversitate detortum.

Eundem propterea Librum, utpote per  
äulces sermones, & benedictiones, ut Apo-  
stolus loquitur, hoc est, sub falsa piæ institu-  
tionis imagine, seducendis Innocentium cordi-  
bus longe accommodatum, sive præmissis, sive  
alio quovis titulo inscriptum, ubicumque &  
quocunque alio idiomate, seu quavis editione,  
aut versione hactenus impressum, aut in  
posterum (quod absit) imprimendum, auto-  
ritate Apostolica tenore presentium iterum  
prohibemus, ac similiter damnamus; quemad-  
modum etiam alios omnes, & singulo in  
ejus

ther Propositions very like those (which are condemned as above) relating to them, and tainted with the same Errors ; and truly not a few, which under a certain imaginary pretence of Persecution now on foot, do foster Disobedience and Contumacy, and retaile them under the false colour of Christian Patience, which on that account we thought both too long, and less necessary to specific in particular. And in fine, because we found (what is yet more insufferable) the Sacred Text of the *New Testament* perniciously corrupted, and render'd in many things conformable to the French *Mons.* Translation long since condemn'd, as also differing in many places, and disagreeing from the Text of the vulgar Edition, which is approved by the use of so many Ages in the Church, and which ought to be look'd upon as Authentick by all the Faithful ; and besides frequently wrested most perversly to strange, exotick and often hurtful Senses.

For which causes, by the tenour of these Presents, we again forbid, and in like manner condemn by our Apostolical Authority the said Book, as being artificially contriv'd to seduce the Hearts of the innocent, by sweet Speeches and Blessings, as the Apostle says, that is, under the specious colour of Godly Instruction ; whether it bear the foremention'd, or any other Title, whereever hitherto Printed, or in whatever other Language, or in whatever Edition, or Version ; or hereafter (which God forbid) to be Printed, As  
we

*eius defensionem, tam scripto, quam typis editat, seu forsan (quod Deus avertat) edendos libros, seu libellos, eorumque lectionem; descriptionem, retentionem, et usum omnibus, et singulis Christi fidelibus sub pena excommunicationis per contra facientes ipso facto incurrienda, prohibemus pariter, & ieterdimus.*

*Principimus insuper Venerabilibus Fratribus Patriarchis, Archiepiscopis, & Episcopis, aliisque locorum Ordinariis; necnon hereticae pravitatis Inquisitoribus, ut contradictores, & rebelles quoscumque per censuras, & penas prefatas, alisque Juris, & facti remedia, invocato etiam ad hoc, si opus fuerit, brachii secularis auxilio, omnino coerceant, & compellant.*

*Volumus autem, ut earumdem praesentium transumptis, etiam impressis, manu alicujus Notarie publici subscriptis, & sigillo persona in dignitate Ecclesiastica constituta munitis eidem fides prorsus adhibeatur, quæ ipsis originalibus literit adhibeantur, si forent exhibatae, vel ostensa.*

*Nulli ergo hominum liceat hanc paginam nostræ declarationis, damnationis, mandati, prohibitionis, et interdictionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentre presumperit, indignationem Omnipotens Dei, ac Beatorum Petri, et Pauli Apostolorum ejus se noverit incursum. Datum Romæ apud Sanctam Mariam Majorem Anno Incarnationis Domini Millesemo septingentesimo.*

we also do forbid and condemn all and every Book, or Pamphlet, as well written as Printed, or that shall be Printed (which God forbid) in defence of this Book: And we likewise prohibit and forbid all and every one of the Faithful, the Reading, Transcribing, keeping and use of those Books, under the pain of Excommunication to be incur'd, *ipso facto*.

Moreover we require our venerable Brethren, Patriarchs, Archbishops, Bishops, and other Ordinaries, and also the Inquisitors of Heresie, that by all means they restrain and reduce whosoever shall contradict or rebel against this Constitution, by the Censures and Penalties aforesaid, and the other Remedies of Law and Fact, even by calling for (if need be) the assistance of the Secular Power.

Our Will also is, that the same Credit be absolutely given to the Copies of these Presents, written or printed, and Subscribed by any publick Notary, or under the Seal of any Person in Ecclesiastical Dignity, which would be given to the very Originals, were they produced or shewn.

Let no one then attempt upon, or audaciously oppose this our Declaration, Condemnation, Command, Prohibition and Interdict. And if any one presumes to attempt this, let him know, he shall incur the indignation of Almighty God, and that of his blessed Apostles Peter and Paul. Given at Rome at St. Mary Major's, in the Year of our Lord One thousand seven hundred thirteen, the Sixth

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*tingentesimo decimo tertio, sexto Idus Septembris, Pontificatus Nostri Anno Decimotertio.*

J. Card Prodatarius.

F. Oliverius.

Visa de Curia L. Sergardus.

Loco ✠ Plumbi.

Registrata in Secretaria Brevium.

L. Martinettus.

Anno a Nativitate Domini Nostri Iesu Christi milesimo septingentesimo decimo tertio, Indictione sexta, die vero decima Septembris, Pontificatus Sanctissimi in Christo Patris, et Domini Nostri Domini Clementis Divina providentia Papæ XI. Anno decimo tertio supradictæ Literæ Apostolicæ affixæ & publicatæ fuerunt ad Valvas Ecclesiæ Lateranen. Et Basilicæ Principis Apostolorum, Cancellariæ Apostolicæ, Curiæ Generalis in Monte Citatio-rio, in Acie Campi Floræ, ac in aliis locis solitis, & consuetis Urbis per me Petrum Romulatum Apostolicum Cursorem.

*Antonius Placentinus Magister Cursorem.*

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Juxta exemplar impressum Romæ MDCCLXIII,  
Typis Reverendæ Cameræ Apostolicæ.

Aman-

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Sixth before the Ides of September, and the  
thirteenth Year of our Pontificate.

J. Card. Prodatarius.

F. Oliverius

*Visa de Curia. L. Sergardus.*

*Loco ✠ Plumbi.*

*Register'd in the Office of the Secretary of the  
Briefs.*

L. Martinettus

The Year of our Lord God Jesus Christ, one thousand seven hundred and thirteen, Indictio on the sixth, the tenth Day of September, the thirteenth Year of the Pontificate of his Holiness Pope Clement XI. the Apostolical Letters aforesaid were affix'd and publish'd at the Gates of the Churches of St. John Lateran and St. Peter, at those of the Apostolical Chancery, the Court General in Monte Cavallo, in the Field of Flora; and in the other usual and customary Places of the City of Rome, by me Peter Rognalatio, Apostolical Messenger.

Antonius Placentinus Master of the Mes-  
sengers.

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Accordinz to the Copy Printed at Rome  
MDCCXIII. in the Press of the Camera  
Apostolica. The

*Mandament de son Eminence Monseigneur le Cardinal de Noailles Archevesque de Paris, Portant defense & Condamnation du Noveau Testament en François, avec des Reflexions morales sur chaque Verset, &c.*

**L**OUIS-ANTOINE de NOAILLES par la permission divine Cardinal Prêtre de la sainte Eglise Romaine du Titre de sainte Marie sur la Minerve, Archevêque de Paris, Duc de saint Cloud, Pair de France, Commandeur de l'Ordre du Saint Esprit, Provisier de Sorbonne, & Supérieur de la Maison de Navarre. Ayant appris que Nostre Saint Pere le Pape a juge digne de censure le Livre du Nouveau Testament en François avec des Reflexions morales sur chaque Versat, &c. A Paris 1699. & autremont : Abregé de la Morale de l'Evangile, des Actes des Apostres, des Epistres de St. Paul, des Epistres Canoniques, & de l'Apocalypse, ou Pensées Chrétiennes sur le texte de ces Livres sacrez, &c. à Paris 1693, & 1694. Nous ne pouvons souffrir que nostre Nom paroisse davantage à la teste d'un Ouvrage que Sa Sainteté condamne. Ainsi Nous ne voulons pas perdre un moment à revoquer l'Approbation que Nous luy avons donnée dans un autre Diocese, où Nous le trouvâmes autorisé par nostre Predecesseur, Nous nous sentons également preslez d'acquitter la promesse que Nous avons faite d' estre les premiers à abandonner ce Livre

The Mandamus of his Eminence the Lord Cardinal de Noailles, Archbishop of Paris, Prohibiting and Condemning the *The New Testament in French, with Moral Reflections upon every Verse, &c.*

L EWIS-ANTHONY de NOAILLES, by Divine Permission Priest Cardinal of the Holy Roman Church, of the Title of St. Mary Supra Minervam, Archbishop of Paris, Duke of St. Cloud, Peer of France, Commander of the Order of the Holy Ghost, Provost of Sorbon, and Superior of the House of Navarre: Having been given to understand, that our Holy Father the Pope has thought worthy of Censure, *The New Testament in French, with Moral Reflections upon every Verse, &c.* At Paris 1699. And otherwise intituled, Abridgment of the Morals of the Gospel, the Acts of the Apostles, the Epistles of St. Paul Canonical Epistles, and the Apocalypse, or Christian Thoughts upon the Texts of the sacred Books, &c. At Paris 1693. and 1694. We cannot suffer that our Name should longer appear in the front of a Book, which his Holiness condemns. Whereupon we will not lose a Moment to recall the Approbation we gave it in another Diocese, where we found it Authorized by our Predecessor: We find our selves equally obliged to acquit our selves of the Promise we made to be the first who should relinquish the Book, as soon

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Livre dés que le Pape le condamneroit, & de satisfaire à l'obligation où Nous sommes par toute sorte de raisons de temoigner nostre respect & nostre soumission pour le Chef visible de l'Eglise.

A CES CAUSES, Nous avons revoqué & revoquons l'Approbation que Nous avons doneé audit Livre, le condamnons, & defendons à tous nos Diocesains de le lire & de le garder; leur ordonnons d'en porter les Exemplaires au Greffe de nostre Officialité. Et sera notre present Mandement publié & affiché par tout ou besoin sera, & là dans toutes les Communautez seculieres & regulieres d' Hommes & de Filles. DONNE' à Paris en nostre Palais Archiepiscopal le vingt huitième jour de Septembre 1713. Signé L. A. CARD. DE NOAILLES Ar. de Paris.

*Par son Eminence,*

CHEVALIER.

F I N.

soon as the Pope should condemn it ; as also to satisfie the Obligation we are under, upon all accounts, to testify our Respect and Submission to the visible Head of the Church.

For which Causes, we have recalled, and do recall the Approbation we gave to the said Book, we do condemn it, and forbid all those of our Diocese to read or keep it : We injoin them to bring the Copies of it to the Greffe of the Official. And this our present Mandamus shall be published, and affix'd in all places where it ought to be, and shall be read in all Communities Secular and Regular of both Sexes. Given at Paris in our Archeiscopal Palace the Twenty eighth of September, 1713. Signed L. A. CARD. DE NOAILLES, Arcbh. of Paris.

By his Eminence,

CHEVALIER.

F I N I S.

1773

you will be in time to see  
the new year in. We have been  
here all day and am anxious to get  
back to you as you may be off.

I am sending a letter to  
you with my best regards and  
will be writing you again as  
soon as I can get time to do so.

Yours truly, J. C. G.

W. W. H.

217.11

